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FRIDAY, DECEMBER, 23, 1904

There has always been a doubt in our mind as to whether the reduction of representation in Congress was the best or most adequate remedy for disfranchisement in the South. True it may be a legal remedy, but things lawful may not always be expedient and this is the trouble with this remedy. Will the conditions as far as the Negro is concerned be changed or improved? If he is still disfranchised with no hope of the ban being removed, is he not just as well off with the representation as it is, as he would be if it is reduced? The reasonable conclusion seems to be, that what ever remedy is found should be for the purpose of finally securing the repeal or abolishment of these discriminating measures and the recognition of manhood rights. Some of these measures have the appearance of placing the sanction of moral approval upon the laws which disfranchise the Negro and a willingness to accept the reduction of representation as ample satisfaction for this disfranchisement. This character of legislation in our opinion does not meet the case for the remedy ought to remove the cause and in no way approve unconstitutional and unjust legislation. The Platt bill while general in character in many respects is the same in spirit and in the main is open to this same objection. We confess it is a grave question and will require wise and careful consideration but we should go slow in accepting any adjustment of the question that will result in the permanent disfranchisement of the Negro in the South.

In keeping with the custom and sentiment of the Christmas season every one is looking forward to a full enjoyment of its pleasures. This is right and proper but there is or ought to be just as much pleasure in giving as in receiving for it is really "more blessed to give than to receive." This is the spirit that should try to add to the pleasure and happiness of others. There are many good and deserving people who will be unable to share in the "Merry Christmas" unless others more fortunate will put themselves to the trouble to see that they are remembered. This should be a pleasant duty for those who are as willing to serve as they are to be served. Those who sacrifice time, means, ability and strength for the uplift of the people should not be forgotten and no more fitting time than this could be selected to remember the earnest pastor, faithful superintendent and zealous teacher than this. The loved ones at home must not be forgotten and all should join in the effort to make everyone happy this Christmas.

The differences between some Baptist leaders in Philadelphia has assumed such proportions that the Christian Recorder the organ of the A. M. E. Church published in that

city is pleading for a cessation of hostilities. This is certainly suggestive but the Recorder is much mistaken in assuming that the Convention held in Washington D. C. last week was a neutrality convention called for the purpose of adjusting these differences. But seriously it is time that the brethren in the city of Brotherly Love were settling their differences and not longer enlarge the vantage ground which they have gained or retard the progress which the denomination has been making in that section.

The doubling of our subscription list would be a blessing to the denomination and the race in more ways than one and at no season in the year could this be more easily accomplished than at this time. If each subscriber would just send one additional subscriber to begin with the new year the task would be accomplished. Every home should have a good paper coming into it weekly and no agency for good is more potent. We will appreciate whatever any friend may do to help us in this effort and will be pleased to send sample papers to any address upon application.

INSTITUTE WORK.

Bowling Green, Elizabethtown, Owensboro, Henderson, Madisonville, Greenville, Hopkinsville, Russellville, Princeton, Mayfield, Hickman, Clinton, Shelbyville, Cadiz, Stanford, Franklin, Richmond, Frankfort, Maysville, Winchester, Paris, Georgetown, Danville, London, Lancaster, Mt. Sterling, Berea, Nicholasville, Middlesboro, Cynthiana, Versailles.

The above named places have been selected to hold Institutes during this institute year. The missionaries will correspond and arrange with the pastors and churches, as to the time, and all other arrangements. The course of lectures will be first, on the Gospel of John, second, on the Baptism of Faith. It would greatly encourage the managers and conductors of the institute work if the pastors and churches would invite us to hold these meetings with them. Who will be the first to do so? If your name is not in the above list that may not hinder you from inviting us. You can have it if you want it. Let me hear from you. The Lord bless you and your work. I am yours in service, P. H. Kennedy, General Missionary, 927 Clay St. Henderson Ky.

ADVANCED NORMAL COURSE INTRODUCED AT TUSKEGEE INSTITUTE

An Advanced Normal Course for teachers of the Common Branches and teachers of Manual Training, the Trades and Agriculture, will be established at the Tuskegee Institute, September 13, 1904, the next school term. The course includes a review of all the elementary studies the elements of psychology, the history of education, general and special methods of teaching and school management; observation of model teaching and practice teaching in an admirably equipped training school are required. Graduates of Tuskegee and persons of equivalent education are admitted without examination. Persons of some experience in teaching are accorded special advantages. In writing for further details, be sure to specify whether you wish training for a teacher (1) of a specific industry, like blacksmithing or agriculture, (2) of manual training, or (3) of academic teaching. Address all correspondence to Principal Booker T. Washington, Tuskegee Ala.

For a Woman to be wise and at the same time womanly is to wield a tremendous influence which may be felt for good in the lives of generations to come.—David Starr Jordan

NEWS AND NOTES.

A Merry Christmas.

Fair maidens have just one week in which to make their peace calling and election sure. Next year will not be a leap year.

Colored agents, teachers and preachers, to write sick and accident insurance. Liberal policy; can earn \$75.00 to \$300.00 monthly. Experience unnecessary. Address, Lock box 515, St. Louis.

The State Teachers Association of Kentucky will meet in Lexington Tuesday Dec. 27th and close Thursday Dec. 29th. It promises to be the most interesting session in the history of the Association.

The Evergreen Baptist Church Mt. Sterling Ky. is without a pastor and the church invites correspondence looking to the filling of the pulpit. Address James Steward, Church clerk, Mt. Sterling, Ky.

The Executive Board of the Illinois State Baptist Convention will meet in the second Baptist Church Centralia Illinois next Monday morning at 10 o'clock.—A full attendance is desired.

The Association of Presidents of the Colored A & M Colleges will hold its third annual session in Memphis Tenn. Dec. 28 to 30. A very interesting program has been arranged and promises to be a successful meeting.

"Once open the door to trouble and its visits are three-fold; first anticipation; second, in actual presence; third, in living it over again. Therefore, never anticipate trouble, make as little of its presence as possible, forget it if soon as past."—Ex.

Rev. Geo. W. Dudley of Texas is assisting Pastor J. H. Play in a wonderful revival with the Corinthian Baptist church, St. Louis, Mo. Many have professed a hope and the meeting continues with unabated interest.

To be faithful to the trust that has been reposed in you is one of the highest honors that can come to a man or woman in this life. Too many of us are inclined to shirk responsibilities and care nothing for any one but ourselves.

The sub-committee of the Commission on Co-operation of the National Baptist Convention will hold an important meeting in the chapel of the National Baptist Publishing Board, Nashville Tenn. Thursday morning Dec. 29th at 10 o'clock.

If you are personally interested in Oklahoma, the Black man's "Canaan," the farmers paradise and the colored farmer best and last chance, write to me and I will gladly give you any desired information. Address, Dr. H. W. Conrad; Drake Building, Guthrie, Oklahoma.

The Baptists of Texas has opened a Baptist Headquarters in Dallas Texas, where they have a reading room attached. Visitors in the city are made welcome and every facility is offered for the transaction of business, etc. It is proposed to have a night school in operation as soon as necessary arrangements can be made.

The center of white population is now said to be in Southern Indiana. The center of Negro population has moved Southwestward, journeying in a hundred years through Virginia, North Carolina and Georgia, until now it is just across the Georgia line in DeKalb County, Alabama. H. W. Christy, advocate.

Rev. W. F. Graham, D. D. pastor of the 5th St. Baptist Church, Richmond Va., has been called to the pastorate of the Union Baptist Church, Philadelphia. Dr. Graham is so comfortably located in Richmond that it will require unusual inducements to get him away from "Ole Virginny."

Some one has classified the texts of Spurgeon in 2,863 published sermons. The greatest number was 389 from the Psalms. Next was John from which he had 274 texts. From Isaiah there were 233 from Luke 213, Romans, 128, Hebrews 127. There were 50 sermons from the first epistle, of John. Every book in the Bible was used, the smallest number of sermons being 2 from Ezra and 2 from Esther.

Ex Gov. J. P. Eagle of Arkansas died at his home in Little Rock last Tuesday, after a three weeks illness aged 67 years. He was one of the most prominent Baptists in the South and was President of the of the Southern Baptist Convention. We had been president of the Arkansas Baptist Convention for twenty one years and only declined reelection at its session last month.

M. & F. COLLEGE NOTES.

Editor Wm. H. Steward, of the American Baptist, Louisville, visited us last week. All enjoyed his practical address. Mr. Steward is one of the great Baptist generals of Ky., having been secretary of the General Association of Kentucky for more than a quarter of a century. He is also President of the Afro-American Council, one of the largest Negro organizations of the country.

Our Choral Club sang at Freeman Chapel last Sunday afternoon on account of the funeral of Mr. T. H. Hunter, a former student of our college. The Choral Club was ably assisted by Prof. A. C. Shoffer and W. C. Davis; Mr. W. H. Baker and Miss Willie Gray. The Choral Club acquitted itself creditably. Mrs. Laura T. Fraser presided at the organ.

We close for the Holiday Friday Dec. 23rd, with a big concert and entertainment at night. We will reopen Monday Jan. 2nd, 1904.

At the recent election of the officers of the Dupee Literary Society, the following persons were elected: Mrs. Mattie J. Winston, Hopkinsville, pres.; Miss Virtie M. Jefferson, Elkins, vice pres.; Miss Bennie B. Holland, City, sec.; Miss Ossaline Moody, City, ass. sec.; Miss Birdie Radford, Barns, treas.; Miss Ollie Smith, City, critic; Mr. John Caudie, City, query master; Miss Lou Ollie Harwood, Hickman, journalist; Miss Rita M. Hayes, City, organist; Miss Sallie A. Smith, City, choir-leader; Arthur Jodah, Long View, Sgt. at arms; Mr. Frank L. Johnson, Princeton, hist. The initial meeting of the Dupee Literary Society with their new officers was a memorable one. Each officer during the installation made an address full of enthusiasm, inspiration and goodly promise. All points a term of helpfulness and improvement to both members and officers.

Y. M. C. A. NOTES.

A Merry Christmas to all. Take care of the boy's and the men will take care of themselves.

A good Christmas gift for your boy—a membership in the Y. M. C. A.

Parents are invited to visit room during the holidays.

You will enjoy the Vesper services at the church of Our Merciful Saviour Sunday (Christmas) 4:30 P. M. Be sure to go.

SUBSCRIBE FOR THE AMERICAN BAPTIST.

NOTES OF LOCAL INTEREST.

Members Robt. Byers and Henry Granderson of Cincinnati spent last Sunday in the city.

Miss Louisa Simmons of Flat Rock N. C. is in the City the guest Mrs. Sarah Adkins No. 532, E. Jacob St. Rev. E. P. Morris D. D. will preach a special sermon at the Indiana Ave. Baptist church, Jeffersonville next Sunday afternoon at 3 o'clock.

Mr. J. W. Ramsey left for Normal Ala. last Tuesday morning where he goes to accept a position in the A. & M. College.

Mrs. C. B. Allen left last Monday to spend the holidays with her mother and relatives in Columbus O.

The City Tax rate has been fixed at \$1.86 for 1905. This is the same rate as last year.

Mrs. Emma Pryor of Lexington Ky. was in the city Wednesday enroute to Chicago where she goes to make her future home.

The Sunday-schools of the city are arranging for Christmas Exercises most of them being tomorrow evening.

The ordinance of the Lord's supper will be administered at Lampton and Zion Baptist Churches next Sunday afternoon.

Miss Gertrude Clairborne of Columbus O., is in the city and has opened a Hair Parlor at 943 West Walnut St. and desires the patronage of all.

Mrs. Jennie Wise Johnson, of Camden N. J. formerly of this City will spend the holidays, here with her mother and sister Mrs. Alice Craig 1308 W. Madison.

A letter to a friend in this City from Mr. Clarence Tisdale, who is now in Amsterdam, Australia, says he is well and asks to be remembered to his friends.

The case of Mary Thompson in the Bullitt Circuit Court was called this week and continued until the March term upon motion of the defense.

Revival meetings will begin at Knox Presbyterian church Sunday Jan. 1 at Rev. H. A. Gibson D. D. the evangelist doing preaching. The Christmas Tree of the Sunday will be held Monday night Dec. 26 to 7, 30, p. m.

The Masonic Club Restaurant at No. 719, W. Walnut St. will serve a splendid dinner every day during the Holidays from 12 to 1 o'clock. All the delicacies of the season will be served. The Club will keep open house on New Year's Day from 2 to 11 o'clock P. M.

No one who is a Christmas gift more than the editor or manager of a newspaper and if the reader has any doubt about that question let him go to the Post Office and send us a subscription for one year. We will consider this a remembrance of the season and enjoy it accordingly.

The wedding of Miss Lula S. Johnson to Mr. Thomas Cosine Thursday eve Dec. 15 at the residence of her sister Mrs. G. T. Diehl 1316—18th St., was largely attended by special friends of both. The ceremony was performed by Rev. John H. Frank, promptly at 8:30 p. m., and at 9 p. m. every one left in a body for a delightful reception given by Mr. and Mrs. Parker Adams No. 2503 Bainbridge at the table was beautifully decorated and every one left well satisfied. The happy couple received a large number of handsome presents. Mr. Prime Adams, of Chicago and Mr. Mrs. Richard Adams of Lexington Ky. relatives of Mr. Cosine and Mr. Mrs. Andrew Diehl of Forest Ky. were among the guests. They are at home to friends No. 2503 Bainbridge St.

EMANCIPATION CELEBRATION

The celebration of Emancipation

in our city will be the means of encouraging our people to greater efforts by pointing out some of the mistakes that we have made and some that we are making and by showing us the difficulties which we have to meet. Let us make this a successful meeting by asking our friends to come and spend an evening with our progressive and thoughtful men and women. The annual celebration will be held at Plymouth Congregational church, Seventeenth and Chestnut, Sunday evening, January 1, 1905 at 7:30 p. m. under the auspices of the Howard University Club.

PROGRAMME

"Why Lincoln issued the Proclamation"—Hon. A. S. White.
"The Condition of the South"—1865—Prof. J. E. Givens.
"The progress in Education in the War"—Rev. C. L. Purce.
"The Negro as a Physician"—Prof. C. W. Houser.
"Religious leaders; past and present"—Prof. J. R. Harris.
Appropriate music will be rendered.

A. S. White, President.
J. E. Givens, Secretary.

The State Teachers Association.

To the Members of the State Teachers' Association and Friends of Education of Ky:

The colored teachers of the State will hold their 28th annual meeting at Lexington, Ky. Dec. 27 & 28, 1904. The first session will open promptly at 2 p. m., Tuesday, Dec. 27th, and the entire meeting will be conducted with due regard for punctuality and dispatch.

The last four meetings of our Association have attracted a large body of Teachers, and a considerable number of persons interested in the cause of education and the progress of mankind. They have been brimful of instruction and inspiration. No one has attended one of the meetings who has expressed anything but complete satisfaction for the time and money invested.

The program for the coming meeting has many attractive features. I will be full of interest from beginning to end.

Our special guests this year are Prof. Kelly Miller, Washington D. C., State Superintendent J. H. Fuqua; Supt. C. M. White, Covington; President W. G. Frost, Berea College.

Let all planning to attend the meeting write to Mr. Walker Graves, 333 Ohio St., Lexington Ky., Chairman of the Reception Committee, who will procure homes for visiting teachers.

When you purchase your ticket pay full fare to Lexington, and secure a certificate certifying to the same. This will permit you to return home for one third fare.

Be on hand at the opening of the session. Kentucky expects each one of her teachers to do his duty.

F. L. Williams, President.

W. C. Jordan, Secretary.

VISITING IN RICHMOND, KENTUCKY.

Mr. Herman Franke has given an address after an

He says he is seeing old faces it is not hard to find him so combined he put off his home come Mr. Murphy is a very interesting man and was born in France. He owns a part of a stamp mill, a clock which is now in the hands of the State. He is also president of the League of Nations in San Francisco. This one awarded a gold medal for his services in the war. Mr. Murphy is a man of many talents. He is now in the city.

SUNDAY SCHOOL LESSON.

SUNDAY, JAN. 1 1905.

CHRIST THE LIFE AND LIGHT OF MEN.

John 1:1-18.

Motto Text—"In him was life; and the life was the light of men."
—John 1:4.

No part of the Bible has been more fiercely attacked than John. But unlike the present attack upon Moses and Isaiah, it was made while the enemies of the Bible had left in them some of the instincts of a gentleman, and they did not hold on to paying positions in evangelical churches, and while the churches had a feeling of responsibility to God and a belief in the importance of truth, and would not have suffered men who attacked the infallibility of God's Word to teach in their Universities and Theological Seminaries. Hence the attack on John's Gospel, though bitter and persistent, died out without doing much harm. Error outside the churches is a matter of no importance whatever compared with error inside the churches. John wrote his Gospel many years after the other Gospels were written, probably about the year 85. He is thought to have written it in Ephesus. John was the best beloved disciple, a fiery, highspirited young man whom his Lord called Son of Thunder. And, if tradition is true, age did not tame his fire. For it is said he rushed out from a house when he heard the heretic Crispianus was in it, saying he would not stand under the same roof for a minute.

"In the beginning was the Word," the beginning to all, which began as God. In the beginning of eternity, for that had no beginning. But in the beginning of everything that began, the Word was there pre-existent, eternal. "And the Word was with God."—Thus showing that the word is a person. "And the Word was God."—Thus declaring the deity of God as strongly and as emphatically as human language can. No wonder Unitarians desire to get rid of the Gospel. It does not say the Word was "the God," as if it was all the Trinity; and thus these few words guard against the two opposite heresies of the Unitarians and the Swedenborgians. Preachers and teachers read to be careful lest in talking of Jesus they say nothing of the Father and Spirit and thus become practical Swedenborgians. Christ is called the Word as he is the revealing God showing us his Father. The repetition in the second, first emphasizes the distinct personality of the Word.

"All things were made by him." And to make the statement more emphatic and impressive, it is repeated in the negative form. "And without Him was not anything made that was made." He was not created himself which again asserts his Godhead. He created all things, gods and men as well as world, rich denies the eternity of matter, the deity of the Godhead is matter in the manner in which the same thing is said to be the work of all some instances. "In Him was life."—All life but especially the eternal life. Evidently the Holy Spirit is no believer in spontaneous generation. And the life was the light of men. "What the earth would be without light is what our world would be without Christ. And he light shineth in darkness."—The light has been shining in darkness since the darkness first began with the sin of Adam. But it shines far more brightly in the Gospel than it did in the symbols of the "Mosaic law, and in prophecy." "And the darkness comprehended it not." John means the darkness did not suffer

itself to be penetrated by the light which was shining in order to dissipate it. The darkness here means not an abstract principle but living and free beings corrupted humanity" (Godes).

"There was a man sent from God whose name was John."—John the Baptist, cousin of the Lord, whose birth is recorded in the first chapter of Luke. John the Baptist was greater than any of the prophets, but the gift between a man sent from God and the Eternal Word who was God is infinite. "The same came for a witness."—Not only to witness as the prophets did but to point out the Lamb of God to the people. The Scribes and Pharisees even, and the people especially were ready to acknowledge John as a man from God. Then they ought to have received his testimony to Christ. But that they refused to believe.

"He was not that Light."—The emphasis is on the He. The Apostle is jealous with a godly jealousy for his divine Master. John's greatness all were ready to admit—never has a preacher stirred a nation as John stirred Jewry. But he was merely the forerunner of a far greater than he. That was the true light. The word translated true does not mean true as opposed to false, but the essential light, the genuine, perfect light. John was a true light himself, but he was only a reflection of the perfect, essential light. "Which lighteth every man."—Every man has some light from Christ, just as he has some blessing. It is to the mediatorship of our Lord the heathen owe the light of nature which have. No one can conceive the blackness of darkness which would have rested upon the earth had Christ not died. "Every man" instead of "all men" emphasizes the fact that God deals with men as individuals. We are born and sin as individuals, die and are saved and lost as individuals. The Bible knows nothing of "masses" and only two "classes" separated at the last great day.

He was in the world, the world was by Him, and the world knew Him not."—Referring to the presence of the Word and the light he gave to men through the whole history of the race. It seems strange to John that the world should not know its Creator, and the mystery is as great to this day. "He came unto his own."—His own is neuter in the Gr; it means came unto his own inheritance, his own home, which he had been preparing for himself so long. Commentators differ as to whether this coming refers to his manifestations under the Old Dispensation or to his incarnation. But the latter seems the meaning. He came to the Jews, his own people whom he had been preparing so long, and they did not receive him. "But as many as received Him"—whether Jews or Gentiles—"To whom gave he power to become the sons of God."—The Holy Ghost seems as ignorant of the universal fatherhood of God as was our Lord who told the Pharisees they were of his father the devil. It would be well for those who say so much of this "universal brotherhood" in these days, to be careful not to be wiser than God. Men are born God's creatures, fallen, guilty, condemned already dead in their sin. But the Lord gives power to become the sons of God.

The whole Gospel of John is as full of the strong foundation doctrines as is this epistle to the Romans. God is only Father to those who believe. "That believeth on his name."—His name Jesus, which means 'Jehovah saves.' Who believe not on his goodness, his kindness, his love, his veracity, though of course all these must be believed, but on his atonement, his name Saviour. The Apostle John, next to his Lord is the most thoroughgoing Calvinist who ever lived, not even excepting Paul. Men can only be saved to whom God gives the power; to become the sons of God; they are saved not by character, but by trusting in the merits of the Saviour.

And he goes on to show that those who received Him as Saviour, did so because God had elected them to salvation. The great central doctrine is that God is all in all.

"Which were born"—born sons of God—"not of blood."—A man is not a child of God because his father was; Abraham's righteousness did not save Ishmael, nor his sons by his wife Keturah. That which is born of flesh is flesh. Nor can the will of man save a soul. No human being has the power to decide who shall be saved.

"And the Word was made flesh"—That Word which was in the beginning with God. He took upon himself the form of a servant. "And dwelt among us."—The verb means tabernacled. Dwelt, as it were, in a tent. Through this flesh as through a tent, they saw the glory of the Lord, such perfection and sinlessness as, the Only Begotten Son should show. "Full of grace and truth."—Had the truth been alone men might have despaired, had grace been alone they might have presumed.

Verse 15 Our Lord came after John in time of his birth and his beginning his ministry. He was before him in his being infinitely superior. "And of his fullness have all men received."—It is the evangelist who is speaking here and not the Baptist. He adds the testimony of the church to that of the forerunner. "For the law was given by Moses, but grace and truth came by Jesus Christ."—Which shows how much higher the Gospel is than the law which was its shadow. For Moses gave the one but the Second Person of the Trinity the other.

"No man hath seen God at any time."—He dwelleth in unapproachable glory. Not even Moses could see his face and live. But the Lord Jesus declares Him to us and know his declaration is true.

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- Paradise Lost, Milton, 1.00
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